

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (P.A.)

Vol. I.]

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[No. 49]

EXERTIONS OF NATIVE HINDOOS IN PROPAGATING THE GOSPEL.

Shree-Krishn-Pala, a *Native*, writes thus to Mr. Skinner: "You will know my supplicating letter. Through the love of God, the grace of the Lord Jesus Christ, and the Gift of the Holy Spirit, we are all well: you will be informed of this. More particularly: at the festival held at Sadoolla-poor, I read the 15th chapter of the first Corinthians, and expiained in order. But the Brahmins disputed about the doctrine of the resurrection and asked, 'Are our shastras, then false?' To this I answered, 'Oh! Brahmins! hear this comparison: the corn which you sow is not quickened, except it die, and that seed which is sown, the same springs up: how then can you imagine, that, after eighty lacks of transmigrations, you will be again born in the human shape, and that during these births you will be jackals, dogs &c. How can this be? Therefore your own observation devours your shastras. The doctrine of the resurrection is not found amongst you; but now it is for the first time made known; and the resurrection through our Lord Jesus Christ is now published through the four quarters of the world. If you will believe in the death and resurrection of the Lord Jesus Christ, you will obtain salvation; but if you do not, in no other way, in no other refuge, can salvation be obtained. This which I have told you is the true method of redemption.' Before many other people I proclaimed the doctrine of the death of Christ, and gave away many tracts and books.

"Secondly. At the festival of the new moon in Jishta,* at Rama-kela, about 10,000 people were assembled. I proclaimed in the midst of them the news of the death and resurrection of the Lord Jesus, and gave away books; but being fatigued, I sat down under a very large tree, where many people came and inquired what the books were, which I was giving away. I said, 'O! brethren! permit me to quote a verse which is current amongst you—

The vedas, the sages, the sects, the law-books,

Are all full of contradictions—

The way of the Great One, that must be followed.

Therefore brethren, who is the Great One? Amongst you there are three sects—the Shaktas, the Shivyas, and the Vishnavus; but in these three sects not a person is to be found, of boundless truth, compassion and mercy. Yet in our Lord Jesus Christ these three qualities are complete; he is the Great One: and therefore I confess him and despising cast, family and honour, him I follow. He who believes in him shall inherit everlasting life; but he who believes not must endure everlasting misery. After I had said these words, some persons objected; but the Musulmans defended me.

* Part of May, and part of June:

Others said, 'His words are right: for without perfect truth, compassion and mercy, no one can be a Saviour.' But I cannot in a letter write every thing. I have written this for your information. This: Date, 21st June."

In a letter from Tarachund, a *Native* at Serampore, he says—"My former religious guide came to me, accompanied by other Brahmins: one of them bears the title of Bhattacharya.* I read to them a new tract, and conversed against their symbolical worship, and asked them, 'Since God freely gives us life, how can he be pleased with grass and flowers? It must be treating him with derision; the service of God can never be performed without sanctification of body and soul. The body cannot be sanctified by incantations, nor by any thing short of keeping it from evil; the hands cannot be pure, but by keeping them free from hurting, stealing, &c.; and the soul can be sanctified only to the Holy Spirit.' The Bhattacharya admitted, that true worship was mental, not corporeal, and therefore could not be accomplished; adding, 'All you say is very clear.' At the same time I read the 50th Psalm, and showed our friends, that the blood of bulls and goats does not sanctify men, but that that sacrifice does, in which Christ offered his innocent body and soul unto God. 'Jesus, whom you speak of,' said the Bhattacharya, 'is the only Saviour.' Whilst he thus agreed to all I said against idolatry, a person of the writer cast asked him, 'Is, then, all your worship false?' He replied, 'Would you have me say it is true?'

Sebuk rama labours at Calcutta: the following is extracted from one of his journals:—"Some time back early in the morning, Joog, ula dasa-udhikaree, a brahmin, called on me, and said, 'I am come to have a sight of you.' I answered, 'Why come to look at me? I am a sinful man; there is nothing good in me.' He answered! 'But you are Jesus Christ's man, and I am come to hear the words of our Lord, the Saviour; I very much like to examine my mind by those words.' I then explained to him the words in the third of Matthew, 'Repent ye for the Kingdom of Heaven is at hand.' He wept much, and said, 'Our works are all hypocritical, but the Lord Jesus Christ is very true, and his words are very right. I do believe in him, that he is the true Saviour; and I now see that I am a great sinner.' He immediately went and brought his image made of eight different metals: It weighed about sixteen pounds; it had a golden necklace and poita; and had white garments. I asked him for this image. He said I do not want it any more, nor will I any more serve these things; I give it you, that you may do whatsoever you like with it.' I told him I was desirous of sending it to England. This man took up his abode

* A head Priest:

with me. Two days after this, a number of persons called and in my absence asked Joogula what he was doing here; he said, 'I do not like you now: I have found the true Saviour, and I desire to be his follower; for many have been dragged into hell by my hand. I now merely wish to save my soul, for I know that there is no other way of salvation. I wish to fly from this dangerous idolatry.' They then left him; but after some days, certain Brahmins came, and told him that his temple was about to be broken down, and that he had better bring back his gods. The temptation was too strong for him; and, after living with me fifteen days, he went away, but promised to return."

Tarachund thus writes to Mr. Ward:—"No one, as yet has been called or baptized; but I see the appearance of Christ's kingdom, as seeds just springing from under the earth; which, by the grace of God, will, by and by, produce plants; and, as 'April showers bring May flowers,' so, when the Lord will raise his grace, the fruit of all his words shall be brought forth. Christ's name and Christians are at present as ordinary, as extraordinary heretofore. I trust you never forget me in your prayers."

Brother Hale, in a letter from Dum-Dum, says, "The native Brother, Rammohun, is labouring here, I hope not without success; for the worship is well attended by the women from the barracks; some of whom, under a sense of sin, cry out, 'What must I do to be saved?' When I attended worship, Rammohun was pointing them to the Lamb of God, that taketh the sins of the world. He seemed much in earnest; and they were all attentive, and much affected with the exceeding love of Christ. He also visits several villages and the lines. I have reason to hope, that he is in a way of much usefulness."

In a letter dated the 26th of May, Tarachund thus writes from Vasavariya:—"Yesterday I had such a vast number of hearers, that my house could not contain them; and we sat on the porch. Some of these inquirers prayed at night, in the name of Jesus Christ as boldly as Christians do; which is indeed an encouraging prospect."

A Missionary from Dacca writes: "I set Rama prasad to work immediately after his arrival. The first Sabbath he preached here, our congregation amounted to forty; mostly respectable Greeks and Armenians, with a few persons of cast; few, if any, of whom ever heard a sermon during their lives before. They understand Hindoo well. I observed some of them in tears; all heard with the most profound attention; and on their departure shook Ryma-prasad heartily by the hand, using the term *Sawas*.* The Greek priest, particularly

* Excellent! Excellent!

expressed lively joy at seeing, for the first time, a converted Hindoo, *preach Jesus Christ according to the scriptures*. On his departure he said, 'Solomon says there is nothing new under the sun; but I have seen a new thing to-night, an Idolator preaching Jesus Christ in a manner which has not only amazed, but charmed my heart. I have therefore been blessed to-day.' Others went up to the desk, after sermon, and thanked Rama Prusad, addressing to him many encouraging expressions. The week following, I received a letter of invitation to send the Hindoo preacher to Narayunagunj, about a day's walk from Dacca; where he preached to a number, all of Greek extraction; and afterwards to one hundred and fifty natives, assembled in the bazar; none of whom ever heard preaching in the name of the blessed Jesus before; they all heard with pleasing attention, and, after sermon, entered into pertinent converse on the doctrines of the gospel; nor have the brethren as yet met with any opposition. Rama-prusad has been at Newari, with the school moonshee, to visit and report the state of the four schools. In these villages he conversed with large parties, who conducted themselves discreetly, and in a friendly manner towards him. Three men arrived here during the past month, from a very large village, called Vikram-poor, (who had received gospels about six months before,) to inquire more particularly after the doctrines of Christ, and remained with our brethren two days; after which they returned to their village, (three days' journey hence,) and made their appearance again in eight days, five or six in number: the additional persons were men of consequence, who came to assist the former in their inquiry: they remained two days; during which period the brethren continued to open the scriptures to them, night and day.

HORRID SUPERSTITION.

The last number of the *Analectic Magazine* contains a series of original letters from an American in Calcutta, representing some new views of the Hindoo character. We extract the following as a specimen: Humanity shudders at the thought that superstition can hold such absolute power over the mind. These deluded wretches not only endure their self-inflicted tortures with firmness, but even with a degree of levity which seems almost incredible.—CHRISTIAN WATCHMAN.

"Before daylight, on the morning of the 5th, I was awakened by a great noise of natives hallooing in the streets. The holy day season, I believe, commenced on that morning; and I was informed that all the Gentoo population went during the night to bathe; or, as they term it, to *wash body*, in the Hooghly. Very early in the morning the shore was lined with thousand of them; and this was said to be the case for a great extent up the river. The water near the shore was covered with flowers, strung in garlands, or strewed separately upon its surface;—these being a species of tribute, or oblation, offered to the sacred stream. The Gentoos believe, or profess to believe, that the Ganges river comes from heaven direct. They will not admit the object of their devotion has a terrestrial origin. This opinion may have originated in consequence of the very remote, and almost unknown sources of the river,—or it may have been in some measure allegorical; inasmuch, as a large portion of its waters in one season of the year, does come directly from the clouds. For several days after this general ablution, and offering of flowers, I observe small

parties parading the streets, accompanied by the music of the *tumtum*, or small drum; and some one of each group signalizing himself by voluntarily inflicting some violent and disgusting species of torture upon his own body. The favorite, or most frequent operation was that of thrusting a long iron rod through a perforation which had previously been made in the tongue by which means it was stretched out of his mouth; and in this plight, with the blood trickling down his chin he would dance, and perform a variety of grotesque gesticulations, to the music of the *tumtum*. When one of the party had thus displayed his fortitude, another would take the rod and undergo the same operation. Some, also, had bamboo hoops run through a loop made in the skin of their arms; and others, through similar loops in their sides,—all of which they slipped backwards and forwards in order to increase the torture. The object of these sanguinary proceedings, is said to be an atonement to God for their sins; but it seems they have also an eye to some temporal benefits, in exhibiting these tokens of penance; for they take care to display themselves as much as possible before strangers, and make no scruple in soliciting a present, or *bukshish*, as they call it, as a reward for the exhibition. These disgusting spectacles were, however, but trifles compared to a process which I yesterday witnessed: and which it seems was intended to close the scene, as it certainly did cap the climax of these abominations. In the afternoon I went with some gentlemen to the house of *Ram Duloll Day*, a principal and well known banyan, in this city; where arrangements had been made for the ceremony of *swinging*, a sort of penance performed by the *bearer cast*, and some other low casts. This exhibition is generally made in front of the house of some wealthy, or influential native, by way of *compliment*; and a *sorry* one it would be, had not that tyrant custom, reconciled it to their feelings. A post about 20 feet high, was planted before Duloll's door; a bundle of bamboos, of about the same length, were lashed together, and fixed by the middle, across the top of the post, on a kind of swivel or pivot, which admitted the bamboo lever to turn round in a horizontal direction. To the end of this lever was attached a rope which reached nearly to the ground, and by which it was to be turned. To the other end there was also about six feet of rope, to which the *swinge*, if I may be allowed the term, was to be fastened. After I had waited some time, a crowd of natives approached, making a great noise with their *tumtums*,—some of them smeared with mud, and sprinkled with a reddish dust; making altogether a most motly assemblage. One of the company soon approached the swing, and mounted a scaffolding, in order to be attached to the short rope at the end of the lever. A couple of iron hooks, not unlike the hooks of a common steelyard, were passed through two loops made in the skin of his back, just below the shoulder blades, and a bandage was passed round his body, and over the hooks, to secure him in case these should tear out. The hooks were then made fast to the line abovementioned, and the man was suspended in this way, about twelve or fifteen feet from the ground. Two or three natives took hold of the rope at the other end of the lever, and began to run round with it, gradually quickening their pace until they whirled him about with amazing velocity. The swiftness with which the patient was carried round, caused him to extend the line almost horizontally; and my blood ran cold under the

apprehension of seeing him break loose, and fly off in a tangent from the circle which he was describing.—Such accidents, I am informed, do occasionally happen; but they do not deter these people from persevering in the practice. After the first one had been swung a few minutes he was let down; and another came with four hooks in his back. He had no bandage round his body; but trusted entirely to the toughness of his hide. A considerable number were swung in this way; and each one seemed ambitious to have his turn first, and to excel his predecessors in these shocking feats. The fellow who sweeps our factory was up twice in the course of the afternoon, and was apparently much gratified at the attention we paid to his performance. The first time, he swung *fourteen minutes* by the watch. One man smoked his *hubbubble*, ate fruit, &c. while he was swinging, to evince his fortitude and unconcern. In one instance, the person swinging had a small basket in his hand, containing some fruit, and a few young, half fledged doves; all of which he distributed among the crowd, as he passed round above their heads—and they eagerly caught at them, under an impression, as I understood, that it was a good omen for those individuals who were so fortunate as to get hold of them before they reached the ground. Another was suspended, with the iron rod through his tongue in the manner already described; and he amused himself by slipping it backward and forward, from one end to the other, during his circumgyrations. The desire to outdo the rest, at length prompted one man to swing with only two hooks in his back, and without any bandage to save him, in case of accident. Although there was not more than an inch of skin in each loop, yet these two proved sufficient; and he was whirled about with a velocity equal to any of the others. To crown all, a native *woman* stepped forth, towards evening, and convinced them that her skin was as tough, and her courage as great as that of the men. She was suspended in the same manner, and revolved in her orbit with as much firmness as the most daring of her predecessors."

DEPARTURE OF MISSIONARIES FOR INDIA.

From the Boston Recorder.

On Monday evening last, divine service was attended at the Old South Church, with special reference to the sailing of the missionaries for Ceylon, on the following day. The introductory prayer was offered by the Rev. Mr. SPAULDING; the sermon was delivered by Rev. Mr. WINSLOW, from Phil. ii. 21: *For all seek their own, not the things which are Jesus Christ's*; the concluding prayer by Rev. Mr. WOODWARD. The exercises were peculiarly appropriate throughout, and deeply interested the feelings of a large audience. At the close, a collection was taken up for the benefit of the Mission to Jerusalem, which amounted to \$113 94.

On Tuesday morning a large concourse of the "friends of Missions" assembled on Russia Wharf, to indulge the sweet sympathies of Christian friendship, and bid the final farewell to those dear Brethren and Sisters, who counted not their lives dear, when the claims of 600 millions of heathens awakened their holy sensibilities. The Rev. Dr. WORCESTER of Salem, officiated in the solemnities of the occasion, and the hymn,

"Blessed be the tie that binds
"Our hearts in Christian love." &c.

was sung by the assembly with a degree of feeling and effect, that we have rarely witnessed. The angels of God were present—the Eternal Father smiled—the ascended Emanuel beheld with complacency those devotions, that accompanied the act of obedience to his own farewell injunction, “Go ye into all the world, and preach the Gospel unto every creature;” and by that Spirit which he promised to his disciples, evidently indited the fervent prayers that were offered. It was a solemn—and affecting scene. The beloved WINSLOW, SPAULDING, WOODWARD, and SCUDDER, with their equally devoted Wives now went on board, and at 10 o'clock, the Brig Indus moved from the wharf, bearing upon the bosom of the great deep, a treasure, compared with which, the wealth of the Indies is a bubble. Every heart beat high, with emotions better conceived than described. A number of the clergy and other friends accompanied them a short distance from the place of embarkation, and there gave them their parting benediction.

We would have rejoiced to mingle our joys and sorrows on this occasion with many more of our fellow christians. We would have been glad, if all those who love the blessed cause could have been present, and witnessed the composure and fortitude that marked the countenances of these devoted “servants of the Most High”—nay the sweetest smiles sat on their features, while they bade an everlasting farewell to country, to friends and kindred; they heard their Saviour’s call and went joyfully; they heard the dying groans of distant millions of immortals, and went boldly. We shall see them no more—No—not till the trump of the Archangel shall summon them and us to the bar of God.

It may be proper to remark, that *Mrs. Woodward’s* health is such, as to excite strong apprehensions about the event of the voyage with her. But no considerations could induce her to forego the trial. The firmness of her faith—the conviction of duty—the submission of all her interests to God, and the fervor of her zeal, would not permit her to listen for a moment to the suggestion of delay. Heaven was in her eye, while paleness sat upon her cheek!

Farewell—ye beloved successors of Apostles and Martyrs. Farewell—ye heralds of glad tidings to the heathen. May the winds of heaven blow gently—may the waves be still—may He who controls the elements hold you in the hollow of his hand, and lead you in safety to your destined field of labor. There may you gather a rich harvest of souls, before you shall yourselves be gathered to the generation of the dead; and finally may you shine above the brightness of the firmament in the presence of the redeemer you love—the God you adore!

FOREIGN MISSION SCHOOL.

From the Christian Spectator.

An agent of the Foreign Mission School, has kindly favored us with the following account of the examination of that school. He observes that “the annual report of the agents is not made until autumn; but perhaps some account of the examination may be interesting.”

The agents of the Foreign Mission School, met on Tuesday, the 4th May, to attend the annual examination of the school.

The examination commenced at 2 o’clock, P. M. and was continued until 6.

The pupils were examined in Reading, Spel-

ling, English Grammar, Geography, Arithmetic and Writing. The more advanced scholars were examined also in the Latin and Greek languages; in Rhetoric, in Navigation, Surveying and Astronomy.

Two of the students, viz. Thomas Hoopoo, and Adin Gibbs, were examined in Theology.

The examination was highly interesting and satisfactory to the agents, and a respectable number of gentlemen and ladies attended.

The progress of the younger pupils in reading and spelling in the English language, was greater than could have been anticipated, from lads who a few months since, were taken from a savage wilderness. But the improvements in writing were particularly conspicuous. The writing books exhibited very handsome, and some of them were elegant specimens of penmanship. The class in Geography and Rhetoric did themselves, and their instructors great honor. The examination in Surveying, Navigation and Astronomy, evinced a correct knowledge of those branches of Mathematics. George P. Tamoree, exhibited a complete calculation of an eclipse of the moon, made by himself, accompanied with a very handsome projection of the eclipse.

But the attention of the visitors was particularly engaged by the examination in Theology.

The two youths who were examined, went through a course of theological questions, and the readiness with which they gave satisfactory answers to all the questions, and recapitulated the arguments and proofs in support of the answers and especially their readiness in repeating and applying passages of scripture, were truly astonishing to every one present.

The agents were very happy in bestowing high, and as they conceived, merited eulogiums upon all the pupils for their proficiency as well as their orderly and respectable behaviour during the last term. The register of behaviour which was read by the principal, to the agents, exhibited a large proportion of the pupils, as chargeable with no deviation from the rules of the school during the term.

At 11 o’clock, A. M. on Wednesday, the school and agents, together with a number of clergymen and gentlemen from the neighboring towns, formed in procession at the boarding house, and proceeded to the meeting-house where an interesting and appropriate discourse was delivered by the Rev. Calvin Chapin, D. D. from Luke ii. 10.

After the sermon, declamations were spoken by the students, in English, and in their several native languages. Among which were specimens of the Tahitian, the Owhyhean, the Malay, the Cherokee, the Choctaw, the Oneida, the Stockbridge, the French, and the Hebrew languages.

The exhibition was highly gratifying to a large assembly of the patrons of the school.

The number of scholars at present is 27: viz.—2 Anglo-Americans, 15 Aboriginal Americans, 6 Owhyheans, 2 Tahitians, 2 Malays.—Seven more were admitted to the school, at the late meeting of the agents, making the whole number 34.

REVIVAL OF RELIGION.

From the Sangerfield Intelligencer.

[Communicated by the R. v. Mr. Miller.]

Madison, (N. Y.) April 25, 1819.

Some time in September last, I learned that, in the Southern extremity of the town, there was more common attention to religion; principally

among the methodists. Several persons from a mile or two north of the place, when this attention appeared, probably out of curiosity, went to the meetings; and it was soon evident that some of them were awakened. At this time there was a general stupidity prevailing in this place; sinners were going on to ruin unconcerned, and Christians were languid, neglecting their own souls and the souls of those who perishing around them. Our religious conferences were thinly attended, and few took any part in them. The meeting from which I think the beginning of the revival in this society may be dated, was held at a private house, about 1½ miles from the meeting house, on Monday evening, in the early part of November. Though but few were present, it was manifest that the Spirit of God was there. Christians were peculiarly earnest in prayer and exhortation, and some sinners who were present were brought under a serious impression.—Soon after this, meetings were appointed by the vicinity, and attended by numbers who appeared serious; and some were anxiously inquiring what they must do to be saved. About this time, a prayer meeting was appointed in this place, at nine o’clock in the morning. This was a new time of meeting with us, and the power of God was wonderful; Christians prayed and spoke with unusual spirit and life, and sinners around were in tears. One aged woman, at the close of this meeting, was brought to cry aloud in extreme distress, and seemed to view herself immediately sinking down to hell. I pause here to remark, that the morning prayer meetings in this place have been peculiarly favored with the divine presence; in many of them, Christians have discovered such earnestness in prayer for the outpouring of the Spirit of God, and the conversion of sinners, as I never before witnessed.—Soon after this, the work spread to the east and west nearly across the town.

In the western part of the town, an uncommon instance of divine power was manifested. A man about 30 years of age, who had been a very irreligious character, came into an evening meeting with the avowed design of ridiculing what might be said. Soon after he came in and took his seat, he began to feel disagreeable, and thought of leaving the house; but while he hesitated, his uneasiness increased every moment; his sins were set in order before him, and his distress became so great, that he cried aloud most of the time during the remaining part of the meeting. At the close it was found, such was his perturbation of mind, that he trembled and shook like the jailor when he came and fell down before Paul and Silas. Prayer was offered up for him in particular, and he dates his hope in the mercy of God from that night.

But while the flame was kindling in those different directions, a number who had been deeply impressed near where the attention began, seemed for a time to have their convictions suspended; and we began to fear their return to carnal security. God in his gracious providence at this juncture sent a missionary, who was returning from the westward to this place, to assist in the work; and soon after, one of my brethren in the ministry, from a neighboring town, spent a few days with us. It was not long before several of those persons who had become apparently less affected, were brought into the liberty of the Gospel; and it was manifest that the whole work was becoming more powerful in every direction.

At this time a circumstance took place which

I cannot forbear to mention; a youth of about 14 or 15 years of age who had been in deep distress for several weeks, was brought to rejoice in the mercy of God, and was immediately impressed with an ardent desire for the salvation of his brothers and sisters, and his father who were yet in their sins. He went immediately from the meeting where he obtained relief, with his brother, who was there, and who resided by himself, and prayed with him, and exhorted him to repentance in such a manner as deeply affected his mind. The next morning on his return home, accompanied by his brother, they called on his sister, who was married, and he requested her that she would kneel down with him and he would pray for her. The three knelt down together and prayed in a very warming and affecting manner, and so as much to impress the feelings of his sister. From this place he returned home, and immediately fell into his father's arms, exhorting and entreating him to the most tender and affectionate manner, to embrace the Gospel, mingling his prayers with his entreaties, that God would have mercy on him and his brothers and sisters. It was an affecting scene—the whole family were in tears—most of them distressed for their sins, and were sensible that this was a peculiar call of God on them to repent.

Several who had embraced the doctrine of universal salvation, were brought to see that their foundation would not stand the trial of judgment. One man in particular, who was nearly 50 years of age, and was endeavoring with all his ability to support this doctrine, was in a prayer-meeting brought to see his foundation give way, and was so impressed, that he was constrained to rise and acknowledge that his whole fabric was taken from him, as he expressed it, a thousand times below the foundation; and that he was an undone sinner. He very soon obtained relief from the mercy of God, and the next Sabbath, before the whole congregation, declared his conversion, and warned sinners, and those especially who were trusting to universal salvation, no longer to rest on their false foundation, but to repent and embrace the Gospel.

The work now spread to the north and the east part of the town, and soon became powerful. Numbers were suddenly cut down, and brought to confess their sins before all, and entreat the people of God to pray that divine mercy might be extended to their guilty souls. Persons who had been opposers, and far from righteousness, were in a very short time brought to the feet of sovereign mercy, and to give up their all to God.

At the village and near the centre of the town, comparatively few have been the subjects of the work, though some in the vicinity have been hopefully converted. There has been much opposition in these places, and the feelings of many have evidently been to pray the Lord to depart out of their coasts.

The reformation has not been confined to any age. Persons from eight or nine years to 80, have become the hopeful subjects of divine grace. A more than ordinary proportion have been men, and many of them heads of families. A number of pious women have peculiar cause of rejoicing that God had brought their companions to repentance, and to submit with them in the cause of Christ.

The work has appeared and made some progress in nearly every neighborhood and district in this town; and this circumstance renders it difficult to ascertain with exactness, the

number who have manifested hope in Christ. I have with some assistance enumerated between 180 and 190. Probably 200 may be nearer the true number. Seventeen united with the congregational church in Madison, on the first Sabbath in March; and thirty stand propounded to unite on the first Sabbath in May next. Some have united with other denominations, and the greater part have not as yet, publicly professed their faith in Christ. J. M.

In Northampton, Mass. as the fruits of a revival of religion, ninety-five have been added to the church, and it is expected that forty-five more, will soon make a profession of their faith.

In Amherst, Mass. many have been anxiously enquiring what they should do to be saved. Twenty have been added to the church, and about the same number will soon be added. Among those who are now anxious respecting their eternal welfare, are numbered several of the students in the Academy.

In Colchester, for a considerable time past many have their attention excited to the consideration of their spiritual condition. A very general seriousness prevails in the town, and more than fifty have been added to the Church.

In Litchfield, twenty have recently been added to the church in the first society, and nineteen to that in South-Farms.

Christian Spectator.

MISSOURI AND ILLINOIS.

The following is an extract of a letter from Mr. Giddings, Missionary from the Connecticut Missionary Society, dated St. Louis, April 1, 1819, to a clergyman in Connecticut.

"The prospects respecting religion in this country, are encouraging. God owns the means of grace, and accompanies them with his blessing. Next Sabbath is our communion in this place. The next week I have an appointment to organize a church on Shoal Creek in the state of Illinois, about fifty miles east of this place. On the week following, if God permit, I expect to organize a church at Edwardsville, eighteen miles north-east of this place, in Illinois. I have a school of eighty five scholars under my direction; 14 of whom are studying the languages." *ib.*

BOSTON FEMALE SOCIETY FOR PROPAGATING CHRISTIANITY AMONG THE JEWS.

This association has transmitted to the London Society, the sum of one hundred pounds sterling, to be added to funds for translating the New Testament into the Hebrew language. They have also aided essentially in establishing and maintaining a school for Jewish youth in Bombay, under the superintendence of our missionaries there; for the last year they transmitted one hundred dollars.

When the information communicated by the Rev. Dr. Pinkerton concerning the disposition of the Jews in Poland, to converse and hear on the subject of Christianity, has been duly circulated, it is hoped this worthy society will not be the only public evidence of sympathy with those who are engaged in "doing good unto" the ancient "Zion and building the walls of Jerusalem."

The following interesting sentiments form the conclusion of the report:

"The interest of the spiritual welfare of the house of Israel, is spreading rapidly among

the Christians of all nations. That the period is approaching when they shall look to Christ as their Redeemer and Deliverer; when the various prophecies respecting them shall be fulfilled, seems evident almost beyond a doubt. But for this, *means*, must be used; God has no where promised to perform it by miracle. What then remains for us to do? We are but a few. The Jews in our country are inconsiderable, compared to those inhabiting transatlantic regions. It is not to be supposed that a little band of females, whose exertions are necessarily confined to the more retired walks of life, can have any direct influence in convincing these of their errors. Zealous and ardent in the wish for their conversion, we must however wait till a way is opened to us, to yield them service in their eternal interests, and in the interval endeavor to impart to those around us, a sense of the obligations we owe to this long neglected and highly injured people, who claim the warmest gratitude of every thinking being throughout the world. To God we must look for the performance of the mercies promised to the patriarchs of old. Has he not said, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine?" Has he not declared, "that a present shall be brought unto the Lord of Hosts of a people scattered and peeled; of a people wonderful from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts?" We earnestly entreat the righteous God, "let the wrath suffice which thou hast poured out upon that people, who were formerly thine, for the guilt of their unbelief; let their punishment give way to thy grace, and let their long continued calamity be exchanged for a felicity consummate, because spiritual and eternal. Delivered from error let them behold thy truth, and in it Christ, and with him salvation; and let them with us not only see, but also embrace and enjoy thee to all eternity."

LINES

ON VISITING THE SICK BED OF A PIOUS YOUNG LADY.

How calm the scene; when earthly things,
Are fading from the Christian's view,
Rising on Faith's expanded wings,
He bids all earthly scenes adieu.

How sweet to hear, when nature, prest
With pain and anguish, pines away
From dying lips, the voice, "'tis best,
"And thus my Saviour's will obey.

"If 'tis his will that I should lay
"Th' aching heart beneath the soil,
"To slumber in the silent clay
From all my cares, from all my toil,

"I'll welcome death, which comes to bring
"My weary spirit sweet release;
"Jesus will tune my heart to ring
"In the fair realms of joy and peace."

'Tis here religion shines, and here
Assumes a power to raise the soul;
Triumphant over every fear,
Where bright eternal ages roll.

Oh may I by religion's aid,
Here walk by faith and not by sight;
That I may walk through death's dark shade,
To scenes of everlasting light.

Y. C.

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